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THE CHRISTIAN PILOT,

AND

GOSPEL MORALIST.

EDITED BY GEORGE HARRIS.

JUNE, 1850.

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THE FIFTH ANNIVERSARY

OF THE

North of England Unitarian Christian Association,

Will be held at NEWCASTLE-UPON-TYNE,

On SUNDAY June 30, and MONDAY July 1, 1850.

The RELIGIOUS SERVICES in the Christian Unitarian Chapel, Hanover Square, will be conducted Morning and Evening, by the

REV. EDWARD TAGART, F.S.A., F.G.S.,

Minister of the Chapel, Little Portland Street, London, and Honorary Secretary to the British and Foreign Unitarian Association.

In the AFTERNOON of SUNDAY there will be a MEETING in the CHAPEL, to receive the Report of the Committee for the past year, and consider measures for the future.

On MONDAY AFTERNOON, July 1, the Members and Friends of the Association will assemble at a SOCIAL REPAST in the VICTORIA HALL, Grey Street, REV. GEORGE HARRIS in the Chair.

This Day is Published, Price 1*s.*,

THE CHRISTIAN REFORMER

AND

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FOR JUNE.

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THE CHRISTIAN PILOT,

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GOSPEL MORALIST.

No. 17. JUNE, 1850. VOL. II.

THE DIVINE PERSONALITY.

To say what God is *not* rather than what he *is*, is surely the safer and more becoming exercise of human capacity. Speaking affirmatively of the Supreme must ever border on presumption; and human language, in such an application of it, should ever, by its imperfection, make the speaker pause in reverence; use it reservedly, and correct every image which it suggests by a chastening reflection upon it, from a devout and humble spirit. Such a spirit will a Christian one ever be: when prostrate in adoring wonder, and overpowered with the sense of Deity, the Saviour's doctrine of the "*Father*" will occur to the great relief of the soul; and whatever in that humble spirit may be wanting, either of purity, spirituality, or sublimity in its conceptions of the Godhead, that same image of the *Father* given by the Son, will at once chasten every devout conception and sentiment, and bar all injurious effects of error.

We cannot appreciate too highly nor too gratefully this Christian doctrine of the Divine Being; we cannot admire too much the force and the beauty with which it comes, in the language of the Saviour, to the mind and heart of man; and under the impression of that character of the Christian Prophet, so good and great, so estimable and elevated, so holy and excellent, which stamped Jesus not only as Son and Servant, but the "Image" of the Father. We cannot think too greatly nor thankfully of this Christian Revelation; it is alike important to *all* minds; strong and weak, high and low, informed or ignorant. "Demonstrations," as they have been called, of the Being, and Perfections of God, by

natural light, and the deep subtleties of logic and metaphysics which have marked the reasonings of such Demonstrations, may well be associated with as deep humiliation as suits the poorest conception of God in the dark and ignorant soul: the one may need as much correction as the other; and feel equal relief and aid to mental struggles in the Saviour's teaching of the "*Father*," as that teaching is an appeal of interpretation to an unerring instinct of the heart so much more than to the reasoning of the head. Indeed, looking to the general character of Revealed Religion, is it not the fact that Christianity in its specific nature, and highest distinction, is not merely intellectual? Are not its most extraordinary and important doctrines profferred to the faith, rather than to the reason and understanding of man? The religion of the Christian Prophet has, indeed, its history; and its historical facts have come down to us as the vehicles and vouchers of those grand doctrines of a spiritual and future world, which, though simple enough in all their grandeur to be received by faith into the lowliest mind, are of a nature so lofty and transcendent, that the most perfect human mind, unaided, was utterly incapable of originating and conceiving them, and may ever contemplate them with adoring wonder and praise. How obvious, to remark, that from a moment's consideration of the nature of man's heart, its passions and affections, its purity or its corruption, its predominant and strongest impulse and inclining; one glance upon this empire in the human breast, and its sovereign rule over the reason and will of man; its all potent deciding influence for good or ill, on the character and life of man; in a word, one inward look upon our own hearts, may convince us how well the Saviour knew those hearts; and how, with a wisdom superior to that of all schools of philosophy and mere human lore, he has addressed himself to those hearts; poured the rich, the gracious, and glorious revealings of Divine Truth into the "faith of the heart;" and this, with an apparent disregard of the reason and intellect of man; but in reality, with a conscious authority, we believe, by a commission of divine doctrines to which all intellectual powers, all natural understanding must ever be in

abeyance; and which, filling, opening, and hallowing the faith of the soul, will ever be a fountain of high aspiration; of worship purest and loftiest, and virtue fitted to grace the greatest mind.

Our Orthodox Christian brethren receive to their faith a doctrine (the Trinity) which does indeed demand prostration of the understanding, and an unquestioning faith, though no one now, perhaps, would use the language of divines of the older school, "I believe it because it is impossible." But an epithet of the Deity, not uncommon among our Unitarian brethren seems borrowed from, and somewhat to sanction, the term "*Person*," as used by the Orthodox; and which, by their application of the same, has so much mystified and degraded the Godhead, so much aided a doctrine, "affrighting reason and confounding faith," which may well cause us increasing wonder how it was ever conceived to be found in the Christian records.

Think you the term "*Personal God*" can be used with any approach to a significant and definite sense without irreverence and offence? Can any conception or image at all be legitimately raised by the epithet which is *not* material, or any way gross? If we mean anything by Person or Personal, is it not a something possessing *parts*, and implying form, dimensions, substance, outline, and limits? If the term suggest any idea, is that idea consistent with the sense of Scripture language, which seems so express to guard our devotion from the grossness of materialism; "God is a *Spirit*, and they who worship Him must worship Him in spirit and in truth?" Does not the word savour more of the Trinitarian doctrine than Unitarian; and is it not allied, by suggestion, more closely to Anthropomorphism, and more derogatory than the Pantheism which "sees God in everything, and everything in God?" that is, which links God and Nature so intimately, that the latter is ever beheld as a sign and exponent of the former; ever recognized, indeed, as an "*Effect* of which God is the *Cause*," but not inseparable. When viewing the general aspect of Nature, its wondrous rule of revolution and change, its secondary causes and mechanic agencies, leading to such great, and beautiful, and useful results,

is it not by the sense and persuasion of the presence, and the power, and the Spirit of God that we give to them their meaning, their exposition, and vitality? "What life and beauty when, in all that breathes, and moves, and grows, Thy hand is seen at work." Indeed, to affix any positive, any definite image or idea to the term *person* or *personal* may not necessarily involve an intelligent and sincere Christian in *idolatry;* but, to some it will seem to sanction idol forms and representatives of Deity; and whether such be the monster deformities of Juggernaut, or they of the Cerulean Empire, or the classic forms of Greece and Rome, the pervertedness of the thought and sentiment is essentially the same.

On the subject of *Idolatry*, your readers need hardly be reminded the language of Scripture is very extraordinary; and, combined with other Bible characteristics, it is well observed that the sceptical man has a hard task to account for them in his rejection of their own story, and his application of ordinary reason, common experience, or philosophic research to their solution. And among other striking anomalous peculiarities of Scripture phenomena indeed, (as referable to mere human reason,) the doctrine and manifestations of the Deity may be particularized; and, with little hazard of disproof or question, we may apply to the subject, the term superhuman conception and representation of the Godhead in the Bible, as having a remarkable appropriateness to the circumstances of the age and the people. In more immediate connection with this paper, it may be remarked, that scarcely less striking than the denunciations of Idolatry are the familiar Scripture images, epithets and descriptions of God, which might be supposed necessarily to lower the Divinity, and even lead to idol observance; but, we may appeal to any ingenuous and reverent student of his Bible in observing, how wonderfully, how miraculously I had almost said, this consequence is guarded against and prevented. In illustration of this, more enlargement might be indulged in than your limits admit of:—it may be sufficient to remind your readers of one or two of the felicitous pictures of the Bible. A distinguished patriarch was called the

"Friend of God;" and, in those touching affecting circumstances of familiarity, in detail with which intercourse between the God of Heaven and the "Father of the Faithful" is described, (the exquisite felicity of the language should not be unnoticed,) can we conceive of one among the good and gentle readers of the Bible who did *not* feel, not only the sweet condescension of its familiarity, but the sanctity and grace of aspiration and sentiment suggested by the lineaments of the pictured scene? Did any such one ever feel less reverence, less of a devout, adoring spirit, from the images conveyed in the human terms and features of the narrative? But, to allude to one other, only of many similar instances, let me take by the hand a young ingenuous student of of the Bible, and lead him up the mount with the great Lawgiver of Israel. He remembers the extraordinary language of the Sacred Book, "God speaking face to face with man;" the familiar images and sensible objects of the "burning bush," the thunder's voice, the fire, the earthquake, and the "still small voice;" but, is there any want of reverence; does he feel less of adoring wonder and admiration than did the Legislator? No! but with Moses he listens reverently and submissively to the voice which said, "put off thy shoes, for the place whereon thou standest is holy ground." Let the Bible reader bear in mind the number and variety of books, by different writers, at very different eras, which compose the Sacred Volume, that he may feel with a just force the striking circumstance, that, throughout them all, the same impression of devout veneration is ever made, in connection with all the accommodating language and familiar circumstances of the narratives. How revolting the thought, how impossible to conceive, that in the same connection the names Jehovah or Jupiter might equally serve; or the "*Lord*," the King of Heaven be confounded with the King of Olympus. Think again of Elijah's contest with the priests of Baal, and hear the choral shout, "Jehovah reigns!" "Great Dagon rules." Arguing from the native and best sentiments of the human heart, it can scarcely be an erroneous conclusion, that, in the Jehovah of the Hebrew Scriptures, though presented to the Fathers of Israel and their de-

scendants in images and language so simple and familiar, is still revealed to us the being and character of the "One true and only God."

And now, to turn for a moment to the doctrine of the "*Father*," in the New Covenant: the doctrine of the Son of God. Your readers have all felt grateful for it, have felt the sweet relief and satisfaction of it to the mind and heart; relief, in escape from dark reasonings, from doubts and difficulties of the "Great Spirit," which must ever beset *his* mind who turns over the leaves of Nature's Volume only; or who gropes and stumbles on in the darkness of his own unaided reason. Who has not discovered that his safe and only way of escape from material and gross conceptions on the one hand, and a too visionary and evanescent idea of Divinity on the other, is secured to him in the Revelation of the "*Father*," that great grace of the Christian Covenant, that teaching of the Christian Prophet which he has inculcated with a dignity and a grace, with a holy charm of goodness and gentleness, and with a simple sublimity and majestic beauty which preclude all degradation from a too familiar image, and which sweetly and strongly prompt all the revering, and pure, and affectionate thoughts and feelings which cluster round the name and relation of Father. Is it not the truth that the wisest and weakest amongst us are equally indebted to this Revelation of the Paternal character of God, which gives such a charm of attractiveness to the Covenant of Mercy; and is at once so soothing and instructive to man's heart; and, reflecting for a moment how much *all* men's minds need help in their dark and feeble reasonings on the Godhead, and how much all hearts of men want relief under the sense of sin and sorrow; our adoring wonder, our grateful admiration may well swell within us when we utter the language the Saviour taught us, "Our Father who art in Heaven;" and well may we love and cherish this image of the Maker, which presents itself so powerfully and sweetly to the relief of all doubts of the head and faintness of the heart; a name alike satisfactory to the intellectual and the sensitive man; a name casting far from it at once all idol limit and grossness, all superstition's servile delusions, and all affection's doting weakness and folly.

In conclusion, I am tempted to lead your readers to the side of Paul and Barnabas, as they stood in the temple at Lystra, surrounded by idolatrous heathen, and all the grandeur of idol worship; themselves filled, how stirring and affecting the thought! with the light and grace, the truth and love of the Gospel scheme; and let me be excused, in reminding your readers of that divine work of "Christian Art," the same scene as portrayed by the wondrous Rafaelle. As far as may be, let us enter the minds of these benighted Pagans, as they rush together, and are bent on sacrificing to Barnabas and Paul, whom they imagined to be their Jupiter and Mercury come down to earth; then, as we emerge again from the "thick darkness" of *their* wretched views, let us join our spirits to those of the Apostolic Missionaries, and conceive their thoughts and feelings, as the words came from them; "Sirs, why do ye these things? we also are men of like passions with you, and preach unto you that ye should turn from these *vanities*, unto the Living God, who made heaven and earth, and the sea, and all things that are therein; who hath not left Himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." I refer to this exquisite narrative, for the sake of the remark, that it is by such a narrative, such a picture of simple truth and nature, in junction with the Saviour's teaching of the Father, that our minds are essentially aided in just conceptions of the God of heaven, and all honourable and happy sentiments of the Supreme; guarded equally from familiar grossness on the one hand, and the super-refinement of subtle metaphysic reasoning on the other.

Let it also be observed, that it is from such strokes and touches of historic fact, that the most affecting convictions are stamped upon the mind, and an evidence of the spirit and power of Christian truth is felt on the heart. With such a one, and many similar instances before him, how strange that a Scripture scholar like Dr. Strauss should base Christianity on *Legend*, and find little in the matter of its history but *Myth* and *Fiction!* And now, in closing such a subject as the "Divine Personality," I might feel, what far supe-

rior minds have felt, an awe and trembling at the thought of a *reasoning* effort in such a contemplation; well might its seeming irreverence and presumption shock, in the review of the vain attempt; but, that in the close, with all humility and thankfulness, I retreat to the Sacred Oracles, to the light and guidance of Holy Writ; more and more convinced *that* Book must lead us to God; impressed more and more with the persuasion, that its divine teachings are the safe and true exposition of Nature's Volume; that without their aid, blind and erring reason must ever painfully struggle in the meshes of subtle logic, and metaphysic sophistry; that either gross or visionary must be all unaided notions of the Great Supreme, originating in the head of man; and, that in the Jehovah of the Old Scriptures, and the Father of the New, will alone be found, that combination of High and Holy, of Sublime and Beautiful, of Grandeur and Grace, of Majesty and Mercy, which alone can fill and satisfy the human mind; or rather, as addressed to the faith and feeling of the *heart*, more than the intellectual part of man, seizes on his pure and fervent affections, and becomes more influential for his Life of Peace, Devotion, and Virtue.

London. W. M.

CHURCH OF ENGLANDISM.

No. VI.

ITS THREE CEEEDS, AND THEIR MUTUAL CONTRADICTIONS.

(*Continued from page* 215.)

THE Establishment possesses, in its Prayer Book, yet another CREED, which is appointed "to be said or sung" thirteen times in each year, to the not very manifest improvement, either in logic or in charity, of its members; we refer to that which is popularly, yet untruly, ascribed to ATHANASIUS. This document is now on all hands admitted *not* to have been the composition of the very questionable Saint, whose name it bears, Athanasius died somewhere about the year 370; and the Creed itself seems to have been scarcely known till about three centuries later. It is doubtful to whom the *dis*honour of its authorship is due, although many learned men

attribute it to one *Vigilius Tapsensis*, who has the credit, moreover, of forging the word "God" into the text of 1 Tim iii. 16. Be this as it may, the creed itself seems to have been introduced into the public services of some of the French churches, about the year 470; and much about the same time it established itself among the churches in Spain. It then took a hundred and thirty years longer, to become pretty general in Germany. There is some doubt as to the exact period of its reception in this country; but it was in use here about the middle of the tenth century, and may have been introduced near the end of the ninth. About the same period, its use became common in various parts of Italy; but it is a curious fact, that it was not received by the Church of Rome, till the year 930, *i. e.;* about 560 years after the death of Athanasius. It is questionable whether it was ever adopted by the Greek Churches; if it was, it seems not to be used in *public* worship; and the Episcopalians of the United States (to their honour be it spoken) have expunged it from their edition of the Book of Common Prayer. Yet this precious document, which smells so rankly of fire and brimstone, of whose author we know nothing, or if we do, that he was a common forger, forms part and parcel of our Parliamentary religion, designed, perchance, to teach men how to offer unto God "a reasonable service," and to display to their neighbours "brotherly-kindness and charity!"

Hitherto we have dwelt upon the history merely, without saying anything of the contents of these three statements or declarations of faith. In the points which they severally present, as absolutely necessary for belief, they all differ from one another, and the later and latest seem absolutely to contradict that, or those which preceded them. Into all the articles they contain, it is by no means our purpose to enter; but to confine ourselves to their separate representations of the nature of God, of Jesus the Messiah, and of the Holy Spirit.

The so-called *Apostle's Creed,* is, in these respects, almost purely Scriptural. Concerning God, it declares him to be "the Father Almighty, maker of heaven and earth." This acknowledgement, that the Father alone

is possessed of Deity, is eminently Evangelical. Every reader of these pages will recollect the memorable passage in John xvii. 3, where Jesus, addressing the Father in the solemn act of prayer, says "this is life eternal, to know Thee the only true God." Similar declarations, and of almost equal emphasis, are scattered abundantly throughout the Epistles; thus 1 Cor. viii. 4, "there is none other God but one;" Gal. iii. 20, "God is one;" 1 Tim. ii. 5, "there is one God;" Eph iv. 5, "one God and Father of all;" 1 Cor. viii. 6, "to us there is but one God, the Father." In fact, respecting the nature of God, the Apostle's Creed is as purely and plainly Unitarian in its teachings as any thing, short of the Bible itself, can possibly be. The *Nicene Creed*, at first seems, in this particular, to be equally correct and Scriptural, for it commences, "I believe in One God, the Father Almighty, maker of heaven and earth, and of all things, visible and invisible." Nothing could be clearer or more unequivocal than these two Creeds, in limiting the Godhead to one person, and in styling that one person "the Father;" but when we come to that which is named after *Athanasius*, what a different, nay, what an opposite doctrine do we encounter! "The catholic faith is this, that we worship one God in Trinity, and Trinity in Unity." What a change, not only in doctrine, but in language, has crept into the Church in the interval! Then, all was simplicity, and the expression Scriptural; now, all is mystery, and the term an idle scholastic jargon of human invention. No reader of the "*Christian Pilot*" requires to be reminded, that neither of the two phrases, "God in Trinity," nor "Trinity in Unity," are to be found in any of the books, either of the Old, or of the New Testament; and, surely, it is not too much to request, that any thing which professes to be a doctrine of the Bible, should be stated for us in the language of the Bible.

Coming now to the nature of the Saviour, the so-called *Apostles' Creed*, says, I believe "in Jesus Christ, his only Son, our Lord." To this nothing can be objected; it is distinct; above all, it is Evangelical; and the assertion which follows, that "he was conceived by the Holy Spirit, and born of the Virgin Mary," is also

borne out by two of our Gospels, *as we now possess them.* It is worthy of especial observatlon, that nothing is here said, either of the pre-existence, or of the Deity of Christ; and that, in this article, the oldest formula of the three, is, as before, strictly Unitarian. By the time of the *Council of Nice*, however, a change had come over the views, of at least, a portion of the Church, respecting the nature of Jesus of Nazareth, and they began to consider him as a species of Secondary Deity, inferior to, and deriving his Godhead from the Great Being, who alone was "the One God, the Father." Accordingly the Creed, which one sixth of the bishops framed under the auspices of Constantine, declares that Jesus was "begotten of his Father before all worlds, God" (not inherently and of himself, but) "*of*" (that is, by, or from) "God; Light" (not inherently and of himself, but) "*of*" (that is, by, or from,) "Light; very God" (not inherently and of himself, but) "*of*" (that is, by, or from, the) "very God." Here is the course of wandering from the primitive doctrine plainly drawn; first, as in the Apostles' Creed, it was Unitarian; now, in the Nicene Creed, it is what may be called High Arian. In the *Athanasian* symbol, it is seen in the full perfection of Trinitarianism; for there, Jesus, instead of being described as a secondary and dependent Deity, is represented as in every respect, of existence, power, eternity, glory, equal with the Father. Here is contradiction upon contradiction; the Nicene formulary gainsays the Apostles', and the Athanasian gainsays them both.

Arriving at the doctrine concerning the Holy Spirit; the *Apostle's Creed* simply states its existence, "I believe in the Holy Spirit;" omits all mention whether it is a distinct and intelligent being, or merely another name for the Divine influence; and especially contains not a single hint that it is a portion of the Godhead. It is perfectly fair to conclude from this silence, that neither of the two latter assumptions formed parts of the general faith of Christians, in the early ages. In the *Nicene Creed*, the Spirit is made, not only a Person, but a God, and styled "the Lord and Giver of life, who proceedeth from the Father and the Son." Still, he is not said to be equal with the Father, and, we presume,

was then considered not only a secondary, but (so to speak) a tertiary Deity, inferior to the Son, as the Son was inferior to the Father. Here, again, is witnessed the gradual change from Unitarianism to High Arianism; but, as before, in the *Athanasian Creed*, it terminates in Trinitarianism, for there the Spirit is said to be equal, in all perfections and attributes, with the Most High. Unitarianism, Arianism, and Trinitarianism, cannot be all alike true, and yet the Church of England inserts in her Prayer Book three several Creeds, each advocating one set of these opinions, and compels its Clergy to give their active, and its Laity to give their tacit assent to them all!

But not only do these three Creeds contradict each other, the last and most Orthodox of them, is as contrary to a part of the *first Article*, as darkness is to light. The first sentence of that Article, contains as beautiful and valuable a definition of the word "God," as could be easily met with; "there is but One living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible." How completely is one clause of this excellent paragraph at variance with the extraordinary and incomprehensible declaration of the Athanasian Creed!

Can it be truly said that God is "without body," when fully one third of the Deity, has, for the last eighteen centuries and a half, been united to a body, lodged in a body, and wears that body at present in heaven? Yet these things are affirmed of the second person of the Trinity; the Athanasian Creed states that he is "perfect God and *perfect man*;" the fourth Article asserts, that he ascended into heaven with his "*flesh*, *bones*, and all things pertaining to the perfection of man's nature;" and the Litany addresses him, now in heaven, "by thine agony and *bloody sweat*, by thy cross and passion, by thy precious *death* and *burial*."

Can it be truly said that God is "without parts," when it takes three somewhats, for want of a better term, designated "persons," to make up the Deity, and in the absence of any one of which, the entire and complete Deity could not exist? Yet the Athanasian Creed avers

that the Godhead is composed of three distinct beings; having distinct names, offices, works, and modes of existence; the first neither begotten nor proceeding, the second begotten but not proceeding, and the third proceeding but not begotten. Are not three beings so described as perfectly distinct as any other three beings, in the universe; for example, as the apostles Peter, John, and Paul; and if it takes the three *conjointly* to constitute perfect God, God is necessarily composed of "parts."

Can it be truly said, again, that God is "without passions," when the first person of the scholastic Trinity is represented as austerely, not to say vindictively, "just;" as according to the IXth Article, filled with "wrath" against all who have the taint of Original Sin, till they are regenerated by baptism; as angry with a perishing world, and refusing to pardon, till his Son consented to lay down his life, and pour out his blood freely, to give him "satisfaction?" Or, can it be said that God is "without passions," *i. e.*; affections, in the grand sense of the term, when the second person is depicted as the very opposite of the first, gentle, merciful, full of filial love, of the purest friendship, of the most enlightened patriotism, and the most enlarged philanthropy?

Thus does it appear, that while the first of the three Creeds, is, so far as regards the Object of worship, eminently Scriptural; both the second and the third contradict it, and in so doing, contradict the Scriptures; and the third is, moreover, irreconcilably at variance with the first of the Thirty-nine Articles.

Commentary on the three damnatory clauses of the Athanasian Creed is superfluous. This devoting to eternal ruin, not once only, but again and again, all who scruple to recognise its repulsive and contradictory dogmas; this conduct alone, on the part of the Establishment, is a sufficient justification of Dissent. It is to us one of the greatest of modern marvels, that any reasoning, tender-hearted, kindly-affectioned, liberal-minded, or, to include all in one epithet, *Christian* man, can countenance, by his habitual presence at her ministrations, the utterance of sentiments so atrocious. Those who doom others to unending woe, for differences of

theological opinions, virtually renounce themselves the spirit of Christianity, deny that the religion of Jesus is divine, and speak evil falsely of that benevolent and impartial, heavenly and universal Father, who has said, "of a truth He is no respecter of persons, but in every nation, he that feareth Him and worketh righteousness, is accepted of Him."

R. E. B. M.

THE FALL AND TRANSGRESSION OF OUR FIRST PARENTS.

(Continued from page 199.)

But the tempter appeared, and our first parents were overcome. What was this tempter, the serpent? May we not say, that it represents evil, the spirit of evil, the essence, the life of evil, and the insidiousness of it? Is it not, in fact, the tempter Sin, in the breast of the tempted? For "every man is tempted when he is drawn away of his own lust, and enticed," (James i. 14.) And thus our first parents were tempted. By yielding to the evil within, the tempter in the breast, Eve took of the fruit of the forbidden tree, and did eat. Adam took of it from Eve, and did eat. And he fell. That is, he disobeyed the Divine command. And, in doing so, that day, perhaps that hour, he *died;* not *literally*, for he lived many years after, but *figuratively*, *spiritually*, *morally*, and *religiously*. They both died, to conscious innocence and virtue, to goodness and peace of mind, to holy trust and confidence in God, to Divine communion, and to all the delightful emotions which it inspires in the breast. Then everything to the unhappy pair appeared changed; the beauty and the bliss of Paradise had vanished; though remaining still in itself as beautiful and as blissful as ever. They were driven from it, they imagined, while yet they were in it; that is, they felt as if they were banished from the region, although they still remained fixed to the spot; for it was no longer that delightful scene that it once was, in the days of their innocence, their light, and joy; when the thought of God was pleasing to them, and the delight of their souls. Now they feared his presence, and trembled at the rustling of the leaves. And wanderers

and fugitives in imagination, they looked back (for they feared as if pursuers were behind) and saw cherubims, angels of heaven, divine protectors of sacred things, placed at the East of the garden of Eden, with flaming swords, turning every way, to keep the way of the tree of life. Their own excited and disturbed imaginations, their own evil apprehensions, their own guilty and upbraiding consciences, their own agitated fears and alarms, all arising, from the breach of the Divine command, pictured these things to them, conjured them up to their minds; the cherubim, with their flaming swords, turning every way, to guard the tree of life from their approach, to prevent their coming to it, and again living from it, and being again happy. They were separated from it, and cut off from its divine influence, by their own disobedience; and these things in their imagination, surrounding it, prevented their approach to it on every side. In other words, they had sacrificed their happiness by their transgression. That tree of life, that only source of blessedness and true enjoyment, uniting them to God, the fountain of all perfection and bliss, was now lost to them, and could not, they thought, be restored to them, or they restored to it, or could never, they feared, be to them what it once had been, in their pure and innocent state. Their fears and agitated state of mind, would present to their imagination many formidable difficulties, if not insuperable obstacles in their way to a return to happiness. They had lost what might be called the tree of life to them: the source of true peace of mind, of blessedness and felicity, and their return to it appeared to them to be cut off.

This fearful apprehension would be deeply painful to their minds. But, besides all this, they had acquired a most dangerous knowlege, and, with it, an exceedingly distressing consciousness, which they had never experienced or known before. The forbidden tree, in the midst of the garden, is called "the tree of knowledge of good and evil." Now when persons who have been innocent and virtuous, first commit sin, they acquire the knowledge of it; a very unhappy knowledge to them, and learned by most painful experience. Oh, how they have been deceived! Sin, decked off in its blandish-

ments, while yet alluring them, appeared to their excited fancies and imaginations, all beautiful and attractive. But when committed, oh, how it had changed! How abhorrent, how degrading, how repulsive! To their once pure and innocent minds, what a shock would it be! Before, they had the knowledge only of good. And how happy would it have been for them, if this had been the sole possession and treasure of their souls! Thus it was the Divine will, that our first parents should not acquire this distressing, unhappy knowledge of evil, which could be learned only by contamination, and by sad experience of its painful effects. They had many trees, bearing only good fruit, to partake of; and their innocence would have been preserved, by remaining content with these. But they partook of the tree bearing evil fruit, which appeared beautiful and much to be desired, but which was dangerous, and poisonous, and destructive of life. They partook of it, and died. Their ignorance would have been their bliss. And oh! how happy would they have been, if, in this respect, they had for ever remained ignorant!

Our first parents, we may suppose, might think, and feel, and reflect, according to the description which has been given in the preceding remarks. Such sentiments would be agreeable to nature; and especially in a state of primeval simplicity and innocence.

We may not be able to explain, in strict accordance with the whole, every part of this figurative representation, of a real act of disobedience to the Divine command. But so far, I think, the spirit and design of it may be expressed in a manner somewhat similar to that which has already been stated.

The *life* which would be the sacrifice of the transgression committed, was not, I am convinced, *immortal* life; because it seems almost impossible that our first parents could have sinned, if they had possessed immortality, absolutely, and in all its plenitude. It was not, I believe, *natural* life; for, as I have already observed, Adam did not *actually* die, *naturally* die, on the day that he committed the sin, but lived many years after. Indeed, I cannot but think, that this supposed punishment of *Death*, would have dishonoured God. The

righteous and merciful judge of all the earth, cannot, like some human lawgivers, feel complacency in sanguinary punishments. His chastisements are fatherly correctives, all moral and purifying in their tendency, and designed ultimately to banish evil and misery, and promote goodness and happiness. This punishment of death, therefore, would have been contrary to his character; and, instead of the Lord merciful and gracious, would have represented him as a most rigid and severe Being. But this was not, I am firmly persuaded, the penalty inflicted on our first parents. It could not be; but one of a very different kind; one purely moral in its nature; one in itself, though painful, really good; one that is corrective and purifying, designed ultimately to lead to good, to restore happiness, and to elevate the depressed and smitten to the ground. It was not the loss of real *literal* life, but *spiritual* life; the loss of innocent happiness, true enjoyment, divine communion, and all the delightful emotions arising from it. And *the day* that the unhappy pair sinned, *that day* they thus died; yes, as soon as the deed was committed, they *died*. All was suddenly changed; and pure innocent felicity was gone. The light was surrounded with darkness, and joy with sorrow. The light of the Divine countenance was withdrawn, and a deeper darkness enveloped all around. There would be no occasion to drive the poor unhappy transgressors away from any local presence; they were already driven away, in imagination; for, though the place in which they dwelt was as beautiful and as blissful as ever, as I have already observed, yet it was not so to them; for its beauty and its bliss had vanished. And if they had really left the whole scene, and gone to other scenes, wandering as fugitives, or travelling as sojourners, it would still have been the same; for the place would not have changed the mind; and that, says the "sublime fabulist,"* the Poet of Paradise, "can make a Heaven of Hell, a Hell of Heaven." They had sinned, and died, figuratively and spiritually, to all true light and joy, sweet con-

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* See "Hereditary Depravity," page 68.

fiding intercourse with God, and blissful communion in his holy presence.

And this *spiritual life* and *death*, according to *obedience* or *disobedience* to the Divine commands, is the great distinguishing doctrine of the Scriptures.

It was the language in which the Almighty addressed his rational creatures at the first; "in the day that thou eatest thereof, thou shalt surely *die*," (Gen. ii. 17). And it was the language in which he addressed them afterwards; "the soul that sinneth, it shall *die*," (Ezek. xviii. 4). In what does this latter passage differ from the former? Or rather, is it not exactly of the same import? And is not that *spiritual*? It is the same infinitely perfect Being, who "changeth not," that speaks in both these cases. And can he deny himself, or contradict himself? If not, then our first parents died a *spiritual death*, when they transgressed the Divine command.

Thus saith the Lord to his people, by Ezekiel his prophet, "cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye *die*, O house of Israel? for I have no pleasure in the *death* of him that *dieth*, saith the Lord God; wherefore turn and *live* ye," (Ezek. xviii. 31, 32). In these words, by "*life*" and "*death*," *obedience* and *disobedience* to God are evidently meant. For to *die*, is to *transgress* against God; and to *live*, is to *turn* to him, and to have *a new heart*, and *a new spirit*. This Book especially contains numerous instances of the same form of expression. And, we cannot but learn from them, how we are to understand the words which Jehovah addressed to Adam; that if he took of the fruit of the forbidden tree, or sinned against his Maker, in that day he would surely *die*, *die spiritually*. For this is undoubtedly the meaning in the passage quoted from the prophet, and in the instances alluded to in the same Book,

"Incline your ear, and come unto me: hear, and your soul shall *live*," saith Jehovah again to his people, by another prophet, (Isaiah lv. 3). And there can be no doubt that the *life* here meant must be *spiritual life*.

Moses, after presenting to the Israelites (Deut. xxix.,

xxx.) a long catalogue of what may be called blessings and curses, says, "I call heaven and earth to record this day against you, that I have set before you *life* and *death*, blessing and cursing: therefore choose *life*, that both thou and thy seed may *live*. That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them." That is, in other words, "choose the good which I here present to you, in keeping the commandments of God, that you may be happy. For it is only through obedience to him, that he is your life, your real enjoyment of life, your best and only happiness." So that *obedience* and *life*, or *obedience* and *happiness*, might be considered as *identically* the same, or *inseparable* from each other.

In accordance with this view, it is said, "your heart shall *live* that seek God," (Psa. lxix. 32). Live *spiritually*, in the enjoyment of pure happiness.

It is the exhortation of Scripture, "be in subjection unto the Father of Spirits, and *live*," (Heb. xii. 9). How happy would it have been, if our first parents had been thus in subjection! Then would they have *lived*, in the truest sense of the word; in the spirit of goodness, and the spirit of blessedness.

"It is written," says Jesus Christ, "Man shall not *live* by bread alone, but by every word that proceedeth out of the mouth of God," (Matt. iv. 4). This is a quotation from Duet. viii. 3. And all will readily perceive its meaning. For *the word of God* is not *material*, but *spiritual;* and the *life* which it sustains and nourishes, must be *spiritual* too.

"In the way of righteousness is *life*, and in the pathway thereof there is no *death*,' (Prov. xii. 28). This is a striking passage; and it must be evident that the *life* and *death* here spoken of must be *spirtual;* for, certainly there is no *natural* pathway upon earth, where there is *life* without *death*.

Thus the father, in the parable of the prodigal, says to his elder son respecting the returned penitent, "It was meet that we should make merry, and be glad: for this

thy brother was *dead*, and is *alive* again, and was *lost* and is *found*," (Luke xv. 32). There is no mistaking the meaning of this passage, namely, that the prodigal was *dead*, as he was *lost* in disobedience and sin, and was *alive* again as he was *found*; as he had returned in the spirit of penitence, anxious to obey his father in the future, and by good conduct in the time to come, to make amends for the past. These are the words, let it be remembered of our Saviour; and the *father* in this parable is intended by him to represent, in some measure, the merciful kindness of our *Father* who is in heaven, to show the principle of his procedure with his erring, but penitent children.

Hence our Lord speaks of the necessity of being "born again," "born of the Spirit," in order that we may "see the kingdom of God," and "enter into the kingdom of God," (John iii. 3-8). This *spiritual birth* is quite in accordance with *spiritual life*: and the one form of expression in the Scriptures explains the other form, and shows, at the same time, how much this peculiar mode of speech runs through the Sacred Writings.

At the general resurrection, our Saviour tells us, that all "shall come forth; they that have done good unto the resurrection of *life*, and they that have done evil, unto the resurrection of *damnation*," *or condemnation*, (John v. 29). Thus, though all will rise to *immortality*, all will not rise to *life*, to *spiritual life*, to *Divine felicity*. Some will rise to *condemnation*, to *spiritual death*, to *woe*, to *misery*, to *remorse of conscience*. The *good* will rise to the former state, the *evil* to the latter.

Hence it is said of "the tree of life," in the celestial world, "Blessed are they that do his commandments, that they may have *right* to the tree of life, and may enter in through the gates into the city," (Rev. xxii. 14). Here, too, it will not be all that have attained to *immortality* that will have a "right to the tree of life," but only the *obedient*, those that have kept the "commandments;" the *disobedient*, or those who have not kept the "commandments," will be excluded from it. The former will *live*, by being united to it; the latter will *die*, by being separated from it. This "tree of life," then, is not *immortality in itself*, but that *spiritual*

life, which is the Divine source of bliss, and which is approached only through Divine obedience; while absence or exclusion from it is that *spiritual death*, which is the source of all unhappiness and bitterness of spirit, and which is occasioned by transgressing the Divine commands.

Such is but a brief view of the Scriptures on this point. For this sense of *spiritual life*, and *spiritual death*, according to *obedience* or *disobedience* to the holy laws of God, is the great doctrine of the Scriptures, and runs through the whole Sacred Records in one form or another.

This shows the fallacy of the popular doctrine of the Fall, which states that Adam's transgression lost him *immortality;* while it is evident from the two passages last quoted, that men may have attained to *immortality*, and be in possession of it, and still *die*, still have no "*right* to the tree of life;" very erroneously represented by this doctrine as *immortality itself*, when it is that Divine source of felicity which can alone impart to immortality all its infinite value and blessedness.

And so our first parents, in their transgression, *died*, *died spiritually* to pure enjoyment; and thus were separated and cut off from "the tree of life."

But, happily, they were assured that though the serpent had beguiled them, and would bruise the heel of their seed, yet that that seed would bruise its head. In other words, would destroy it: so that evil, the source of misery, would be exterminated, and goodness, the source of happiness, would finally and universally prevail. Accordingly, we are told in the Gospel, that God sent forth his Son into the world, to be "the Saviour of the world;" that "the Son of God was manifested, that he might destroy the works of the devil," or the works of the principle of Evil, personified, and represented as a being, as sin, and death, and wisdom are; to destroy the works of this spirit of evil, and thus "take away our sins," (1 John iv. 14, iii. 8, 5). And an Apostle has given us the encouraging assurance, "that Christ must reign till he hath put all enemies under his feet." "For God," he says, "put all things under him." "And when all things shall be subdued unto him, then shall

the Son also himself be subject unto him that put all things under him, that God may be all in all," (1 Cor. xv. 24-28). So will evil terminate in good, and misery in happiness.

But let not any one hope for happiness, either here or hereafter, without goodness. For it is as true of every one now, as it was in the time of Adam, that "In the day that thou eatest thereof (of the forbidden fruit) thou shalt surely *die*." "Let him, therefore, that thinketh he standeth, take heed lest he fall."

(To be concluded in our next No.)

MOTIVES AND MEN.

No. III.

LOVE OF KNOWLEDGE—NEWTON.

It is one of the distinguishing characteristics of Man, that he is capable of laying up stores of knowledge, almost without limit. The other animals perform the several actions of their lives, seek their food, provide for their safety, attend to the wants of their young, from the blind mysterious promptings of instinct, which act without any teaching, and exert the same influence in every member of each of the tribes of animated nature. The bee builds her cell, and stores her honey now, just in the same way as she did when the Roman poet sang about her habits, more than 1800 years ago. The ant displays the same foresight and industry in the present day, which caused her to be celebrated for these qualities in the Proverbs of Solomon. And the monsters of the land and water exhibit before us the same habits and powers as are ascribed to them in the book of Job, perhaps the oldest composition in existence.

These lower animals, therefore, are incapable of knowledge in the full sense of the term. They may be taught, but such knowledge as they thus acquire is broadly distinguished from that of the human race by two characteristics:—in the first place, it is not transmitted from one individual to another, it is not given by one generation to the succeeding one, there is no store of it accumulated in the course of a number of ages; and in

the second place, the knowledge of brutes is confined to the perception of the relations of some few kinds of *outward* things, it never extends to IDEAS, or is properly scientific.

On the contrary, Man mounts up from one height of knowledge to another, yet more exalted; the acquisitions of yesterday form the starting point of to-day; the wisdom of past generations furnishes an elevated station from which he rises to new and higher discoveries. In thought he scales the starry heavens, passes in review before him their glittering hosts, examines their movements, and counts their numbers, investigates their several sizes, connections, and characteristics, and judges about their history; by science he dives into the deep, and penetrates the earth, and learns what riches lie hid beneath the sea or land, and counts the rocks which piled on one another form the substance of the globe, and views among them traces of by-gone ages of the world. He looks back over unnumbered centuries, and contemplates races of beings which have long since ceased to exist, judges of their habits, and reproduces in his conceptions their strange and wondrous forms. He learns the powers by which the universe is bound together, the forces which guide the falling thunderbolt, and control the whirlwind's bursting storm, the principles on which revolving seasons spread beauty and fertility over the smiling earth, the rules by which his own health and sickness are influenced, the method by which he may guide his course with safety amid the dangers and difficulties of his earthly state; he makes fire and water his servants, employs the winds and vapour to do his work for him, and uses the lightning's principle as his messenger. When a beam from some distant star—so far off that its light has only now for the first time travelled through the inconceivable immensity of space as far as our earth—when such a beam visits us, man catches and examines it, and immediately pronounces whether the remote body from which it came is a self-luminous sun, or only a reflecting planet. And to complete the wondrous catalogue of the knowledge to which man has already found his way, he traces the steps by which the universe with all its countless worlds, and all their

various inhabitants, was at first created, and with breathless reverence, examines the order of procedure which the Creator adopted in his work, and treads close upon the footsteps of productive Omnipotence.

A perception of the knowledge-gaining powers of man, and of the number of subjects over which his thoughts and investigations may range, is enough to stimulate us to a strong, firm, pure, disinterested love of knowledge. It must be disinterested, a love of it, for its own sake, not with any ulterior end in view, not as a step to some selfish purpose beyond, in order that it may be most richly won, and most usefully employed. Some have sought knowledge as a means of raising their rank in life, as a method of adding to their respectability; some as an instrument for filling their purses, and increasing their possessions; some as a stepping-stone by which they hoped to mount the height of fame, and gain renown in the world, but such men have never been first in any department of science or philosophy, because they have not been governed by the right motive, and it is only a true love of the end in view, on account of the beauty and value attaching to itself, which can give the perseverance under difficulties, the vigour in overcoming obstacles, the industry even in weariness and disappointment, by which alone great knowledge can be attained.

Such was the motive which governed Sir Isaac Newton. His life forms a great era in the history of science; before his day, there was comparative darkness, since his time, there has been growing and brightening light. He passed philosophical theories, through an unfailing test; what was true in them came out with fresh vigour and brightness, from his examination, what was false was shown to be so, and was rejected. The easy explanation which he gave to questions before perplexing the most learned men, the astonishing power with which he brought the most stupendous phenomena within the compass of a simple law, the clearness with which he proved the truth of his theories, and the unqualified assent which he forced, even from unwilling contemporaries, mark him as the first of philosophers.

His life, though long, was not eventful. Intended

for the quiet pursuits of country occupations, he found them, while he was yet a youth, so uncongenial to his taste, that he put himself in a situation in which he could devote his attention to study; he was close in his application, unwearied in his exertions, from that time to the end of his life, and made such rapid progress in his work, that he had laid the foundation for all his great discoveries before he was twenty-five years old, and had completed all that was most brilliant in his career before he was forty-five.

Without attempting to relate in any detail the history of his outward career, and without pretending to draw up even a sketch of his various discoveries and scientific labours, we must be content with pointing out the great leading features of his character, and deducing from these the practical lessons which will be useful to every one, however wide may be the difference between his own mental powers and those of the great Philosopher. What, we will ask, were the peculiarities which enabled Newton to reach so high a point in the path of intellectual achievement?

I. He kept his mind constantly open to the teachings of Nature. It was by seeing an apple fall to the ground that his great Idea was suggested to him; thousands before him had witnessed the same occurrence, why had it not suggested to any of them the same idea? Partly, because he happened to be engaged at the time in thoughts on the subjects of space and motion, but yet to how many minds this very fact would have prevented the sight of the falling apple from attracting attention; on the contrary, Newton saw it, thought of it, and with the intuitive quickness of genius, seized on it, and thence learnt that the same law which draws the unsupported apple to the earth, holds the globe in its place, binds the stars in their courses, and gives order and stability to all the arrangements of the wondrous universe. He was, we thus see, thoroughly teachable. He did not make up his mind to a certain theory, and then go looking about for facts to support that theory, but he took the facts as they really existed and let them lead him to a theory, and when he found out what their teaching pointed him to, there he stopped, this he held

fast. It mattered not whether it agreed with his previous notions or not, it made no difference whether men in general were prepared to give it a favourable reception; he wanted the truth, he opened his eyes to nature; he treasured her teachings within his mind; he allowed thought to work them up and mould and fashion them, and then he formed out of the whole a system of philosophical truth, which will stand every test, and bear every investigation.

If we have a love of knowledge, the first way to gratify it is to keep our eyes open. There are a hundred trivial events in the every day life of each man, that might suggest many deep thoughts; and there is seldom a day passes in our history, when we do not see much that might teach us valuable lessons, if we would only learn them. But for this to be the case, it is essential that while we are looking, wide awake, at all that comes within the circle of our observation, we should be without prejudice, without self-seeking, without ostentation, not anxious to confirm some already acquired opinion, not desirous to show how much we know, not filled with the wish to raise ourselves and our own reputation, but desirous to learn and remember. By such a course we shall be continually increasing our stock of facts and observations, and our minds will become richly stored with materials for reflection.

II. Newton possessed an astonishing power of thought. His observations and experiments were his raw material. from these he deduced certain results, and then, by the wondrous powers of his intellect he combined these results together, he wove them into a beautiful texture, he formed from them a fabric, such as few other minds could have formed, even supposing all the component parts to have been furnished to them. But in an inferior way, and at a far off distance, even here we may follow him. Not content with seeing that things are, let us ask why they are; let us compare one with another, combine together different spheres of knowledge, reflect on what we see and hear, and perchance we shall derive an amount of information which will surprise ourselves.

III. But both the powers already mentioned, observation and reflection, would have been useless to the great

Philosopher, had he not possessed, in addition to them, intense application, unwearied industry, and most astonishing perseverence. It was not with him, unrivalled as was his genius, merely to look, merely to guess, and there, behold, was the result. To gain the knowledge which he did in the end possess, was a laborious task, and it was only after a long course of efforts that it came out in its pure and native strength. As the miner has to dig deep to find the ore hidden in the earth, and has to raise it in its rough native state to the surface, so he had first of all to collect his facts by careful observation. Then the iron-stone is smelted in the furnace, so the facts were submitted to the process of thought and investigation, what was accidental in them was cast aside as dross, what was essential and useful was retained. Yet still he had only a number of isolated facts; to make the iron most valuable, there must be formed from it sundry curious and highly wrought instruments, and these must be combined together, and then at last you have a wonderful machine. To make the various facts bear their full and proper fruit, they had to be combined, compared, put together, and then at last he had the knowledge that he sought. How much labour must there have been in all this, and if *he* required industry to enable him to gain knowledge, how certainly must it be necessary for *all* who have this object in view.

IV. The quality which added beauty to all these mighty powers, was the Christian spirit which attended them. The mountain may tower to heaven, the rock may frown from its height, the wood may shake abroad all its leafy adornments, the meadows and corn-fields may smile in their rich loveliness, yet what beauty is there in all these things until the light dawns on them? So man may have great powers, his will may be strong, his intellect vast, his fancy active, his thought far-reaching, his ideas capable of grasping all created things, and yet is there no beauty in his character, till the light of Religion plays about his brow, and the breath of Christianity breathes over his frame, and calls up in it a spontaneous growth of lovely feelings and actions. Newton had much of this Christian spirit.

He was thoroughly humble; when he had discovered so much, had established himself as the first of philosophers, had extended the limits of not one but many sciences by his investigations, he said "I have been all my life only like a child gathering up pebbles on the shore of the great ocean of truth;" meaning thus to express his conviction that he had yet trodden only on the outskirts of the mighty realm of discovery, which would be open to future investigators.

He was thoroughly truthful. When he first thought of the law of gravitation, he entered upon a long and difficult mathematical calculation, to discover whether the facts of nature corresponded with his new theory. When he came to the end of this calculation, he found that there was a slight discrepency, which seemed to contradict his new doctrine; now this might have been accounted for or concealed in many ways, and if he had been anxious above all things for his own fame, he would have paid no attention to the difficulty, and resolutely maintained his doctrine. On the contrary, he quietly admitted that his notion of gravitation appeared to be wrong; he was too single-hearted, too much a lover of truth to attempt to deceive, as soon as he supposed his theory to be wrong he relinquished it. A few years afterwards it was discovered that one of the quantities he used was too small, he corrected this, the calculation was repeated, and the truth of gravitation proved; but how noble, how magnanimous, how truth-loving was his quiet relinquishment of his grand idea, as soon as he thought he had been mistaken about it.

He was exceedingly patient. When the papers on which were recorded the results of many years hard labour, which contained many calculations he had worked late and early to complete, which were the substance of a work, which would probably have raised his fame yet higher than it already was, when these papers were entirely destroyed by the frolics of his little dog, his only expression of feeling was the quiet remark, "Oh Diamond, you little know the mischief you have done."

In such a character, where genius is adorned by such graces, how lovely is the pursuit of knowledge! We

think of Newton as the man, the philosopher, the Christian, in each character excellent; soaring to heaven, and to the far-distant regions of space, on the wings of exalted thought, and yet not above performing the little duties of ordinary life; delighting to plunge deep into the researches of science, yet delighting more to sit at the foot of the cross, and gaze on the love of his crucified Saviour; loving knowledge much, yet never letting that love lessen, weaken, or interfere with his love of duty and of God; and at once exciting our admiration, touching our hearts, calling up our affections, and stimulating us to imitate his industry, his perseverance, and his religious fervour. Few figures are there, which the history of man could place before us, deserving a higher niche in the temple of fame, or a closer place next the hearts of posterity, than Sir Isaac Newton, the first of English philosophers.

And he should also call up a certain kind of imitation. "It is no use," some will say, "we can never hope to know as much, or understand as much, or discover so much as he did." But because you cannot feast as luxuriously as a royal epicure, do you refuse all food? Because you cannot dress in purple and fine linen like a monarch, do you despise neatness and elegance of dress altogther? Because you cannot view the most charming and stupendous scenes of nature, do you shut your eyes to the beauties around you? Because you cannot lay up stores of untold wealth, do you throw away the few shillings you may have in you pockets? If not, why should you, because you cannot know everything, refuse to learn any thing, because you cannot be a great philosopher, refuse to obtain a little knowledge?

Love of knowledge, though not the highest, is yet a worthy and important motive; apart from all the practical uses of mental cultivation, in addition to the increased conveniences of life, and means of support and sustenance it gives, it is beneficial in tending to improved morality; other things being equal, a well-instructed man is more likely to do right than an ignorant one; and personal civilization, like that of nations, is frequently the precursor of morality, and the preparation for Religion. J. W.

BEAUTIFUL STARS.

"Ye shine, ye shine, and ye drop no tear,
And ye cannot look upon sorrow here;
For the calm and beautiful light ye shed
Ever gilds the grave of the buried dead."

Beautiful Stars!
In radiance drest,
Gemming the sky
Like Isles of the Blest:
Emblems of Peace
And Love to those
Weary and sad
With many woes.

The hearth may miss
Its wonted guest,
And we may mourn
A friend at rest;
But in your orbs
We yet may trace
The well-known lines
Of each dear face.

Beautiful Stars!
The yearn'd for Home
Beyond Death's bourne
Where we may come.
That ye are Heav'n
Would we implore,
Where *all* may meet
To part no more!

E.

LECTURE VIII.

The Good Shepherd, JOHN X. 1—18.

JESUS had just healed the man that had been born blind. The miracle had excited great interest, and called forth a searching investigation, which had utterly defeated the Pharisees in their attempt to set it aside, (John ix). Afterwards Jesus found the man in the temple; and standing with him in the midst, probably in the inner court, he said to the people, in allusion to the captiousness of his adversaries, "For judgment I am come into the world, that they who see not might see, and that they who see might be made blind. And some of the Pharisees who were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind ye should have no sin: but now ye say, We see; therefore your sin remaineth," (John ix. 39—41).

With this reproof to the Pharisees, Jesus takes up his discourse by addressing to them the parable of *The Good Shepherd*, (John x. 1—18):—

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And a stranger they will not follow, but will flee from him, for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers, but the sheep did not hear them. I am the door: by me if any man enter in he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his

life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

All this was said in the temple. And it may serve to throw light on the parable, by stating, that the temple had two courts; the inner, where the Jews only were admitted; and the outer, where the proselyte Gentiles were admitted. It was in the former of these, that our Saviour probably stood when he delivered this parable.

"The sheepfold," says *Burder*, "was an enclosure sometimes in the manner of a building, and made of stone, or fenced with reeds. In it was a large door, at which the shepherd went in and out, when he led in, or brought out the sheep. To this enclosure there is an allusion in these words." It would be quite natural, that the true shepherd would enter by the door; and only a "thief and a robber" would "climb up some other way." Our Saviour here "alludes to the Scribes and Pharisees," whom he is addressing, *(Livermore)*. They "the professed teachers and shepherds of the people," they "entered the fold" clandestinely, and led the flock astray.

But the true shepherd, says our Saviour, "entereth in by the door. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger

will they not follow, but will flee from him: for they know not the voice of strangers."

What Jesus here so beautifully describes is abundantly confirmed by the pastoral customs prevailing in the East at that time.

There was a "*porter,* or door kepeer, the under shepherd, who was stationed to guard the door of the fold during the night, or when the shepherd was absent, and who protected the flock from depredators," *(Livermore).* He would open the door to the shepherd on his return; for he would know his voice, and would therefore open to him immediately. The sheep also would know his voice; for it would be as familiar to them, as to the under shepherd. A striking proof of which was, that he was in the constant habit of calling them all by names. For it was "the custom of shepherds in various countries, especially in the East, to give names to their sheep, as names of endearment are sometimes given to domestic animals among us." "They are said to know all the different ones which belong to them, and to feel for them an affection, only second to that for their wives and children." *Macknight* says, that shepherds in Judea, "had names for their sheep, which answered to them as dogs and horses with us, following to the pasture ground, and wherever their shepherds thought fit to lead them." This is stated by *Burder,* in his *Oriental Customs.* And he gives a pleasing description to the same effect, in an extract from *Thunberg's Account of the Cape of Good Hope.* The author says, "On the 18th Sept., we rode to Isaac Vissage's farm; the sheep here are counted morning and evening, viz. when they are turned out and when they are brought home, and are marked in one or both ears, that they may be known when they come to be mingled with others. The counting of the sheep was always the mistress's business, who had also given to each sheep a particular name. An excellent memory and daily practice had so sharpened her attention in this respect, that if one amongst several hundreds were absent, she missed it immediately." Agreeably to this well known practice, our Saviour here speaks of the true shepherd as calling his sheep by name. And they would answer

to their respective names, by coming out before him. Then he would lead them, and not drive them. When he had called them forth, he would go before them, and they would follow him; for they would know his voice. *Burder* gives the following from *Rossenmüller:* "When Stephen Schultz visited a camp of Bedouin Arabs, in the neighbourhood of Nazareth, and was entertained by their prince, the latter clasped his hands, on which one of his attendants ran out of the hut, and before we were aware of it, a shepherd entered, blowing his shalm, and followed by more than two hundred sheep, which moved to the sound of his pipe, as if they understood it all. Sometimes they made a genuflection with the fore-feet, then suddenly standing on their hind-feet, and then falling down on all fours, according to the sound of the shalm. This may properly be called, *and the sheep follow him, for they know his voice.*" But the voice of a stranger they know not; and therefore they do not follow him. For it was very natural to suppose, that "the same instinct that would attach the sheep to the true shepherd, would repel them from a stranger." Our Saviour says, "they will flee from him: for they know not the voice of strangers."

The sacred historian adds, "this parable spake Jesus unto them [the Scribes and Pharisees particularly]: but they understood not what things they were which he spake unto them," (6 v.). They did not perceive, that by this figurative way of speaking, Jesus meant to refer to himself, to his disciples, and to false teachers. He therefore proceeds to explain and amplify the meaning more distinctly, from the 7th verse to the 18th, which have already been given.

Such is the parable of *The Good Shepherd.*

Let us receive into our souls its lessons of instruction, and the reflections naturally arising out of it.

In the preceding chapter there had been a controversy between the Scribes and the Pharisees, and the man that had been born blind. He affirmed that Jesus had restored him to sight, and nothing could induce him to retract his words; no scorn or contempt, no overbearing tyranny, no threats or denunciations, no consequences of the wrath of proud ambitious men, backed

with influence and power, and the popular will. He was as convinced of the fact, as that he was then living and speaking before them. It had made him a firm believer in Jesus, as a divine teacher; and they reviled him on this account. "Thou art his disciple," said they to him, "but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not whence he is." The man was not to be borne down by the violence of prejudice and bigotry, and he argued the point stoutly with them. "Since the world began," he said, "was it not heard that any man, [any man by his own power,] opened the eyes of one that was born blind. If this man were not of God, he could do nothing." They were baffled by his powerful reasoning, and enraged by his manly boldness. And "they answered and said unto him, Thou wast altogether born in sin, and dost thou teach us? And they cast him out." Thus they had a high opinion of themselves as teachers of the people; and they treated the pretensions of Jesus, as a Divine Messenger, with scorn and contempt. They despised and rejected him, and regarded themselves as the proper teachers of the people.

Hence the parable addresses a reproof to themselves. They would not enter by the door into the sheepfold, but would climb up some other way. They were, therefore, like thieves and robbers. But the sheep would not know their voice, but would flee from them. It was so with the man that had been blind; and, probably with many others, through his case; for apparently it had excited great interest among the people.

Jesus mentions others as thieves and robbers, that had come before him. That is, false prophets, pretended Messiahs. "Such as *Theudas*, and *Judas* the *Gaulonite*, who are mentioned Acts v. 36, 37; and who were indeed no other than *thieves*, plundering the country wherever they came; and *murderers*, not only slaying the simple people who resisted them, but leading the multitudes of their followers to the slaughter," *(Dr. Adam Clarke)*. But the sheep did not hear their voice. The truly faithful did not follow them, but only such as like themselves, were led away by violence.

(Lecture VIII. to be concluded in our next No.)

INFIDELITY.

INFIDELITY has reared its obnoxious and desolating front in almost every town and hamlet in the world. Its destructive contagion has rapidly spread in our own country. Multitudes there are who openly avow their disbelief of Christianity, and go about to circulate the fatal poison. They attack the Religion of the Gospel, and charge upon it all the crimes and abominations of which man can be guilty. They endeavour to sap the very foundation of Christianity, and bring its beautiful structure to the ground. But this they cannot do. Infidelity cannot long obtain; it will soon die, and give place to better views; and it will know no resurrection; the pure, wholesome, and heavenly principles of Christianity will prevail, and reform and evangelize, bless and save the world.

The Infidel, the unbeliever in Divine Revelation, is in doubt about almost everything which he ought to know, and sometimes professes to know, with certainty. He doubts the doctrine of immortality. He thinks that he shall cease to exist at death; yet is sometimes afraid that he shall live in another world. He professes not to believe in the doctrine of future retribution; yet sometimes fears he may be punished hereafter. He disbelieves the divine mission and inspiration of Christ; and yet when the evidences are placed before him, being unable to show their fallacy, he doubts his own unbelief; he almost trembles at his own scepticism. Still he goes on, doubting everything, believing nothing.

If we leave the Gospel revelation, we plunge into an ocean of uncertainty. No merely human system can be free from doubts, conjectures, and perplexities. To seek, in the works of nature, for the truth respecting the resurrection, the future state, immortality, moral obligation, is like seeking for water in a well without a bottom, or for beautiful and fertile trees on the rock of Gibraltar, or the burning sands of the desert. Christianity is the only source from which certain knowledge on these momentous subjects can be derived. Give up that, and man is the most wretched being in existence; his brightest hopes are blasted. There is nothing in nature

which contradicts Revelation; nothing which does not harmonize with its truths; but nature, without the light of Revelation, would be an uncertain and delusive guide.

In our efforts to convert Unbelievers, we should take care that we never persecute them. If the truth in Christ Jesus, spoken in love, will not convert them, hatred and bigotry never will. The Gospel needs not the unhallowed weapon of persecution. Those who employ this means against Gospel opposing people, are very ill-taught in the principles of Christianity, and are, in truth, opposing Christianity themselves. The Gospel is true; its spirit is divine; and its truth and divinity will enable it to stand against all its foes, and spread its life-giving influences through the world. They are lamentably mistaken who fancy that it needs the power of the sword to preserve it in existence.

S. Henn.

REVIEW.

A Brief Exposition of the Gospel of St. Matthew. By the Rev. R. E. B. Maclellan. pp. 279. London, J. Chapman.

This Exposition is stated by its Author on the title page to be "designed as an aid in Sunday School, and Home instruction." For both purposes it is excellently adapted: a fitter manual could not be employed in either. It is written in a plain, clear, familiar manner; its statements are lucid, its exhortations forcible and persuasive, its spirit enlightened and benevolent. The information respecting the history, teachings, and divine mission of Jesus of Nazareth, which this Exposition embodies, we have long desired to see presented to the public in its present form. The major portion of the contents of the volume, originally contributed, in a series of papers, to the *Christian Pioneer*, was received by its readers with interest and edification, and now collected and enlarged, will revive pleasing recollections of instruction, and moral and spiritual benefit in their minds, whilst to all who may employ its pages, whether in the family circle, or the Sunday School, for individual improvement, or the opening of the youthful mind to the

truths, morality, and beneficence of Christ and Christianity, it cannot fail to be productive of high and holy purpose, of purer aim, and greater devotedness to the performance of personal, domestic, and social duties. And duties faithfully and perseveringly discharged, under the sanctifying influences of Christian principle, could not fail to realize, in the happy experience of all the disciples of Christ, the aspiration with which the Author closes his Exposition ; "May Jesus, of a truth, by his precepts, his example, his spirit of piety, of philanthropy, of purity, be with his followers, 'alway even unto the end of the world.' Amen."

The Total Abolition of the Death Penalty defended. By William Newton. pp. 104. London, C. Gilpin; Newcastle-upon-Tyne, T. P. Barkas; Alnwick, W. Davison: Carlisle, C. Thurnam; Hexham, E. Pruddah; Morpeth, P. Blair.

There has been much local stir, consideration, and excitement, in the last few years, in Newcastle-on-Tyne, upon the important practical question of Death punishment for crimes committed against human law. The public have listened with earnest attention to lectures in favour of the abolition of the death dooming penalty. The Newspaper press has agitated and discussed the subject with cogency of reasoning, and powerful and apt illustration. An Abolition Society has been formed, and been instrumental in diffusing information respecting it. Public meetings have been held for the abrogation of the punishment, and petitions, numerously signed, sent up to the Legislature, calling for the erasement of the penal statutes which annexed it to the perpetration of specified crimes. So far public opinion might seem to have been ascertained and settled as to this matter, amongst many others calling for the revisal of the British Criminal Code, and its greater consonance to the law and spirit of the religion of the Saviour of the world. Nevertheless, at almost the eleventh hour, the Hangman finds advocacy in Catholic layman and Protestant minister, and both appeal to Scripture in behalf of his divinely constituted office. There have been strange alliances

aforetime, yet none more strange than this, a disciple of the Popedom and a member of a so-called Religious Freedom Society, a contender for democracy, and a follower of the man who slew his brother, shaking hands over the scaffold, and lifting up the Bible between them as their pledge of amity. Not the first time is it, however, that the one has appealed to the scaffold to round a period, and excite the multitude; nor that Calvinism has upheld the Gibbet as a divinely appointed means of extirpating the criminal, whether murderous or heretical. Such advocacy may be consistent with the first principles of both the parties; but Civil and Religious Liberty should in future be left to other support than theirs.

Mr. Larkin having delivered a Lecture in advocacy of the punishment of death for Murder, committed "after great deliberation and with malice prepense," affirming that it had been sanctioned "in all nations and in all ages, by divine decree and by human laws," and that "To deny it is to blaspheme God, who has himself commanded death for murder," and that "To affirm its injustice is to criminate the whole human race from Noah to the present time;" and the Rev. J. C. Houston having issued a pamphlet with the title "Criticism criticised; a Letter to the Author of Two Articles in the *Eclectic Review;*" the Honorary Secretary to the Newcastle and Gateshead Society for the Abolition of the punishment of Death, felt himself constrained to buckle on his armour in refutation of the unfounded statements thus put forth.

Mr Newton enters *First,* into an examination of the *Scriptural* testimony in reference to the subject of death punishment for crime; *secondly,* he considers the *nature* of punishment; and *thirdly,* he adduces the *Statistical* argument in its illustration. Under these various divisions, his statements are happy, clear, and pertinent, demolishing one after another the opposing pleas, and establishing convincingly the inutility of the Gallows, its hurtful and demoralizing tendencies, its violation of the true objects and aims of punishment, and its flagrant repugnancy to the letter and spirit of Gospel truth and love. Strong in argument, and powerful in its array of facts, we wish there had been less personality interwoven with

their statement. Right is it to expose bad logic, and detect perverted Scriptural criticism, to uphold the truth and demolish falsehood, but to excite irritable feeling, and bandy sarcasms on country and occupation, are not the best modes of winning over antagonism to see its error, to refuse the evil and choose the good.

Beauties of Channing. With an Essay prefixed, by William Mountford. pp. 251. London, John Chapman.

This is a good Book. It is redolent of purity, truth, and goodness. Supersede will it never, editions of the entire works of the gifted mind, from which these are but selections, but getting into the possession of those who may not hitherto have seen or heard of Channing, it will whet the appetite for increased knowledge of the master spirit, which could thus give utterance to truths, and hopes, and consolations, elevating and precious to the human soul. Would that the words of wisdom, piety and love, which the volume contains, could find their way into every Cottage home. No worthier or holier offering could be laid upon the hearth-stone. No better appropriation of printing funds could any Society make, than to fill Olive Leaves with the principles and feelings with which these pages are fraught.

The prefixed Essay is also excellent. It contains a brief sketch of the life, and an accurate delineation of the character and labours of Channing. Well is it remarked:—

"It has been strangely objected to the intellectual greatness of Channing, that there is no new truth to be found in his writings. Such an objection as this is, is made in almost utter ignorance of the nature of the human mind. William Ellery Channing was a humble and reverential expounder of the Gospel; he was not a professed propounder of new truths. It is not for the disciples of Christ to be looking for new truths in religion; nor is a moral truth, quite new, to be expected from any one. Perhaps at no time did any moral truth feel quite new. Always, ages before the sunrise of a truth, there is the dawn of it; and so the rays of it are never quite new. Even the special doctrine of the Gospel, that God is our Father, did not come into the world without the last of the prophets having looked in its direction, and asked, 'Have we not all One Father.'"

"Channing's greatness was of the soul; and so was what service he rendered men. The same truths are little from little minds, and great from great minds. Worthy utterance Religion never has, except from a spirit wise and free, just and pure, loving, devout, and hopeful. And sometime, perhaps, there has been an age of darkness, only for the want of one right thinker in it. Channing was one to feel what life is, and to make his fellow-men feel afresh its worth, and beauty, its awfulness and blessedness. He was one so religious, that the word, God, had witness in it with his speaking." "He lived a holy life; he kept himself like a temple; and so the spirit of God could and did dwell in him."

More could we with pleasure quote from Mr. Mountford's Essay. Well does he appreciate the mind whose "Beauties" he has culled. A truly difficult task was this selection. Other and other volumes of "Beauties" could be gathered, for the difficulty is not quotation, but where to end. We know no little work which it will prove more suitable or profitable to read and read again, than this of Mr. Mountford. He closes his Book with the last words in public which Channing spake, we would humanity could hear them, and realize in all its tribes their moral and spiritual energy, truth, and holiness.

"Mighty powers are at work in the world. Who can stay them? God's word has gone forth, and 'it cannot return to Him void.' A new comprehension of the Christian spirit, a new reverence for humanity, a new feeling of brotherhood, and of all men's relations to the common Father, this is among the signs of our times. We see it, do we not feel it? Before this, all oppressions are to fall. Society silently pervaded by this, is to change its aspect of universal warfare for peace. The power of selfishness, all grasping, and seemingly invincible, is to yield to this divine energy. The song of angels, 'On earth, Peace,' will not always sound as fiction. O come, thou kingdom of Heaven, for which we daily pray! Come, Friend and Saviour of the race, who didst shed thy blood on the cross, to reconcile man to man, and earth to Heaven! Come, ye predicted ages of righteousness and love, for which the faithful have so long yearned. Come, Father Almighty, and crown with thine Omnipotence, the humble strivings of thy children, to subvert oppression and wrong, to spread light and freedom, peace and joy, the truth and spirit of thy Son, through the whole earth."

The Voyage Companion. A parting gift to Female Emigrants. By the Author of "A word on behalf of the Slave; or, a Mite cast into the Treasury of Love," &c. pp. 54. London, C. Gilpin, 5, Bishopsgate Without.

The table of contents of this little Book runs thus:—Letter to Emigrants; Reflections on first setting out; on Companionship; on reasons for Emigration; on Children, and our Influence over them; on Love and Marriage; on Books, Travels, Lives of Remarkable Persons, &c., &c.; Maxims and Anecdotes; Short Poems; Passages of Scripture, each with a suitable verse; the Distant Ship. The remarks though necessarily brief, are by no means superficial, and remarkably judicious. The tone is sober and healthy, the spirit thoroughly Christian. We have pleasure in making the following extracts:—

ON COMPANIONSHIP.

"It is a sweet and precious thing to be loved by those who love God, who never willingly offend him, who at least always *wish* to do right, and who are very sorrowful in their heart before Him when they have unhappily done wrong; who scorn falsehood; who abhor dishonesty, and in whose mouth are found no impure and improper words. The friendship of such persons is indeed, a privilege, which I should labour to deserve and to obtain.

"May every friend of mine, therefore, be a friend of God. May she possess the virtues which I want, and as my acquaintance with her grows, may I myself grow better. May we sweeten life to each other by mutual love, and by taking a real interest and pleasure in each other's improvement. If we should be separated by distance, may we still be united by affection. In the midst of the daily and the active occupations by which we live, may we still find time to send a thought after our friend, and may that thought, while it "moistens the eye," do our hearts good, and make us still more gentle in our temper, still more kind in our manners, and still more pure in our thoughts."

On the propriety of making children acquainted with the existence of suffering.

"The sight of a good and happy child, calls up sweet and refreshing thoughts. We are glad to see it so *alive* with joy, and would not for worlds "set the seal of care" upon that young and unclouded brow. But we would make it happier still, by making it still more good. We would not have it ignorant that it was in a world where suffering is; we would talk to it of the poor, and touch its heart with a gentle sorrow at the tale of their distress; and when the tear of pity stood in its bright, clear eye, and it had offered some little gift from its small treasures

to relieve the sufferer, we would kiss off the tear, and bidding it join its companions, with a lighter heart than before, take home to our *own* hearts, all the tenderness and beauty of our Lord's invitation to children, and meekly acknowledge that of such is the kingdom of Heaven."

Other extracts tempt us, but want of space compels us reluctantly to close this brief notice. Not only to female emigrants, but to all good and true hearts, will this little tract minister refreshment and improvement. We trust that the friends of goodness will suffer no female to quit this part of the country, or any portion of the United Kingdom for foreign lands, without putting this tract in her possession.

REGISTER; RELIGIOUS AND PHILANTHROPIC.

JUNE 1, 1850.

NORTH OF ENGLAND UNITARIAN CHRISTIAN ASSOCIATION.—The Committee have at length happily succeeded in obtaining the services of an Individual as Missionary, whom they believe to be every way qualified for the arduous work of spreading abroad Gospel truth and righteousness. Educated at the University of St. Andrew's, in preparation for the Ministry of the Church of Scotland, he left that Church on the disruption occasioned by the Free Church secession. Continuing his religious inquiries, he embraced Congregationalism in lieu of Presbyterianism, and became the Pastor of a Baptist Church in Glasgow. Further Scriptural investigation convinced him of the essential Love and undivided Unity of the God and Father of all, and the principles held by Unitarian Christians, "as the faith in Christ," appeared to him the doctrines of the Gospel. Testimonials to his Christian character, earnestness, piety, experience in Missionary labour, of the highest kind, were given by those who had known his whole course of Ministerial preparation and usefulness. The Committee therefore warmly and Unanimously embodied their sentiments in the following Resolution :—

"That this Committee express their respect and sympathy for the spirit of Christian earnestness and love of Truth by which the Rev. EBENEZER SYME has been actuated in his Religious investigations, as well as their admiration of his conscientious adherence to, and open profession of what he has from time to time deemed to be Christian principle and practice. They rejoice that he has been led to the adoption of principles they

esteem coincident with the Faith in Christ Jesus, and welcome him as a Coadjutor in the holy work of Christian Reformation. And believing him to be imbued with the Missionary spirit, and devoted to the enlightenment and redemption of the Masses from Error and Sin, they respectfully invite him to become the Missionary of the North of England Unitarian Christian Association, assuring him of their cordial coöperation in the duties which it comprehends and involves."

Mr. Syme has accepted the invitation, and entered on his duties as the Missionary of the District, on Whit-Sunday, May 19.

Unitarian Chapel, Newcastle, Sunday Schools.—The Teachers of these Schools have heretofore held meetings every two months, to arrange plans for similar future periods of time. The suggestion having been made that a Quarterly Social Meeting for this purpose would be productive of better effects, it was resolved to try the experiment. In February the first of these meetings was held in the Girls' School room attached to the Chapel, thirty-two teachers were present, the Rev. George Harris in the chair, Dr. Hayle vice-president. Prayer was offered before tea, and at its close a Hymn was sung. Free communication of thought was interchanged on the best modes of imparting instruction to the young, and rendering Sunday School agency more efficient. The present condition of the Schools, with their associated Institutions, was reported by the Secretary, and the Teachers for the ensuing quarter appointed to their several classes. Much interest was evidently excited, and the meeting closed with singing and prayer. The next meeting will be held on Monday evening, June 17, when it is hoped all the Teachers will be present.

Manchester District Sunday School Association.—The Fifth Anniversary of this useful Institution was held at Bolton-le-Moors, March 29. The members and friends assembled for Religious worship in Bank Street Chapel, and a sermon founded on Romans xii. 6, 7, addressed particularly to Sunday School Teachers, was preached, by the Rev. William Gaskell, M.A., of Manchester. At the close of the service, three of the School Rooms adjoining the Chapel were filled by a large party of friends from different places in the district, who partook of refreshment provided at a remarkably low cost.

At two o'clock, the meeting for business was held in the Chapel, R. D. Darbishire, Esq., of Manchester, one of the Vice-

Presidents of the Society, in the chair. The Report was read by the Secretary, the Rev. John Wright, of Macclesfield. It referred to the *Sunday School Penny Magazine*, published by the Association, the sale of which, we are happy to learn, is now 5,000 monthly. 2,000 copies of the Rev. F. Howorth's admirable discourse, "Our Elder Sunday Scholars," had also been printed. A *Sample* LIBRARY of books likely to be useful in Sunday School Instruction, has been begun in Lower Mosley Street School, Manchester, and a Catalogue will be prepared. Another important object of the Association, visits to Sunday Schools by friends appointed for this purpose at the Annual Meeting, has been attended to, twelve having been visited in the course of the year. Other measures adapted to promote friendly intercourse, and ensure the elevation of the character of Sunday School instruction have also received appropriate consideration. Various members and friends from Ashton, Salford, Manchester, Oldham, and Bolton, moved the different resolutions, amongst which were thanks to the Rev. F. Baker and his Congregation, request for the publication of Rev. W. Gaskell's sermon, sympathy with the labours and very hearty thanks to the Editor of the *Sunday School Penny Magazine*, and a petition to the Legislature, declaring the obstacles presented to Sunday School teaching by insufficient day school teaching, and requesting some National plan of secular education. Returns from the thirty-five schools in connection with the Association, showed the total number of children on the books to be 6,069, of teachers 956.

From four hundred to five hundred persons drank tea together in the afternoon in the Town Hall, Little Bolton, the Rev. F. Baker presided. After some excellent opening remarks, Mr. J. O. Curtis, of Manchester, read an Essay on the best means of elevating the character of Sunday School instruction. It was full of valuable suggestion; it should be in every teacher's possession; no one, whose heart is in the work, could fail to be benefitted by its instructive thoughts. The meeting was afterwards addressed on the subject so excellently brought before the consideration of the meeting by Mr. Curtis, by the Revds. F. Howorth, of Bury; J. Wright; J. Layhe, Domestic Missionary, Manchester; Dr. Beard; R. Heywood, Esq., of Bolton; and Mr. J. Hibbert, of Dob Lane. Mr. Travers Madge gave out a verse of a Hymn, which the assembly joined in singing, and the meeting closed with prayer by the Rev. F. Howorth.

Bristol, Lewins Mead Congregation.—April 1, the annual tea meeting was held in the Music Hall, Park Street Avenue, the Rev. W. James in the chair. The place was crowded to excess. Addresses on Christian principles and practice were made by the Revds. S. Bache, of Birmingham; J. H. Hutton, of Gloucester; G. Armstrong, of Bristol; Joseph Smith, Domestic Missionary, Bristol; H. Solly, of Cheltenham; and Mr. Worsley. In the course of the evening, several pieces of music were sung by the Chapel choir, and the meeting concluded with prayer by the Rev. G. Armstrong.

The Western Unitarian Christian Union held its half-yearly meeting April 2, at Bath. The religious services were conducted by the Revds. J. H. Hutton, of Gloucester, and W. A. Jones, of Bridgewater, the sermon being preached by the Rev. S. Bache, of Birmingham. At the Guildhall, about 250 friends assembled at tea, the Rev. Jerom Murch chairman. The Report was read by the Rev. W. James, of Bristol, and its adoption moved and seconded by Rev. W. A. Jones, and Mr. James, of Merthyr, Tydvil. The Revds. G. Armstrong, of Bristol, Solly, of Cheltenham, J. H. Hutton, Messrs. Jolly, and Jeffery, of Bath, and James Yates, of London, subsequently spoke on various subjects of interest to the members of the Union.

Sunderland Tuesday Evening Lectures.—Once a fortnight, the Rev. George Harris, has, for several months, preached at the Unitarian Chapel, Bridge Street, Sunderland; the closing service, April 2. The audiences have been most encouraging, on some evenings, nearly filling the neat and commodious Chapel, and giving good augury for the future success of the ministrations of a Missionary.

Alnwick, Week Night Lectures.—In this Town also, the Rev. George Harris has delivered, during the past three months, a course of fortnightly lectures, to a considerable auditory, and good, it is confidently believed, has resulted.

Stannington, Yorkshire, Unitarian Chapel, Sunday Schools.—April 2, the Teachers and Scholars connected with this religious society met the Parents and friends of the children for the purpose of laying before them statements of the progress of the Schools. The children having first partaken of tea, the

parents and friends, amongst whom were many from Sheffield and neighbouring places, sat down to the number of 190. The public meeting was held in the Chapel, which was crowded. The proceedings began with a hymn sung by the children, after which the Rev. Peter Wright, the respected Minister of the Congregation, offered up prayer. The children having repeated very correctly a Catechism of the First Principles of Religion, Mr. Wright, in an excellent and impressive address, pointed out the importance of what they had been repeating, to their future and lasting well being. Mr. John Dalton then read an address from the Teachers, embodying explanations of their purposes and aims in conducting the school and instructing the young. The design of forming a Library was noticed, and its usefulness clearly depicted. The schools contain 47 girls and 56 boys, and 25 teachers give their assistance. A society for assistance during illness numbers 80 of the children as members.

Mr. C. Hinde, of Sheffield, congratulated the teachers and friends of the School on its efficiency. The meeting was also addressed by Messrs. Luke Oates, James Vickers, of Stannington, with Messrs. Hamson, Ratcliffe, and others. At intervals, recitations were given by some of the children; the chapel choir, kindly assisted by the singers of other places of worship in the Village, sang several beautiful anthems, and a truly happy and instructive day was enjoyed by the numerous friends, who had congregated to advance Christian education.

Walker Mechanics' Institute.—At the request of the Committee of this promising and praise-worthy Institution, the Rev. George Harris delivered a lecture on the Evils of Intemperance and their remedies, on Monday evening, April 8, 1850, to the members and friends. Walker is a village situated on the banks of the Tyne, a few miles from Newcastle. The extensive iron works of Messrs. Losh, Wilson, & Bell have greatly added to its size, if not created it. A few years ago some of the workmen began the collection of a Library. This has latterly been considerably enlarged, and now contains upwards of fifteen hundred volumes. Countenanced and aided by their Employers, they have recently converted a Public House into a Reading Room, and Class Rooms for the Members of the Institute. The Library occupies a portion of the Large Hall, which is neatly fitted up and well lighted. In this Hall Mr. Harris lectured to an audience which filled the place. At the conclusion, Thomas Bell, Esq., proposed thanks to Mr. Harris for the lecture, and was warmly responded to by the company; Mr. Harris replying, and pointing out the high and holy purposes to which all such efforts should be made subservient, the increased happiness of Home, the faithful performance of every relative duty.

London Domestic Mission.—The Anniversary was held on Thursday, April 25. The religious services were conducted in Little Portland Street Chapel, the sermon being preached by the Rev. F. Howorth, of Bury, Lancashire. It was founded on

Matthew ix. 35–38. An interesting Report was read at the business meeting by H. Enfield, Esq., the Secretary, T. Gibson, Esq., chairman. The Missionaries have pursued their indefatigable labours with successful results; the day schools contain 360 children, the Sunday schools upwards of 500 scholars and 50 teachers, and the various connected institutions are in a satisfactory and flourishing condition. The Missionaries, Rev. W. Vidler and Mr. C. Corkran, then read Reports of their labours during the year, The meeting was addressed by the Revds. T. Madge, Dr. Sadler, W. Vidler, F. Howorth, Dr. Hutton, J. Boucher, E. Tagart, B. Mardon, and Messrs. P. Worsley, W. Wansey, Corkran, H. J. Preston, J. A. Yates, J. C. Lawrence, and R. Martineau.

London District Unitarian Society.—We rejoice to see a Society has been formed in the Metropolis, whose objects are "to arouse among the Unitarians of London, a determination to make increased exertions in behalf of the Faith they profess; to promote a close bond of union among the members of different Unitarian Congregations, so that a united effort may be made for the diffusion of Unitarian views, and for laying before the people of London the Scriptural evidences in favour of Unitarianism, and its adaptation to the wants of Society; to enforce individually, and by all the means in the power of the Society, the great principle of the right and duty of private judgment, which most sects admit theoretically, but practically deny. To remove from the public mind erroneous impressions of the nature and character of Unitarian Christianity, by the delivery of Lectures explanatory of Unitarian principles, or upon any religious subject of general interest by which religious feelings may be strengthened, or inquiry promoted, and by procuring increased facilities for the sale of Unitarian books and tracts through a bookseller in a leading thoroughfare, or in such other ways as may be thought desirable." The annual subscription has been fixed at not less than five shillings, The first general meeting was held May 2, and was numerously attended, Mr. J. E. Clennell, of Hackney, in the chair. Great unanimity of purpose and cordiality of feeling characterized the meeting. The friends were addressed by the chairman, Messrs. J. C. Lawrence, R. Taylor, H. J. Preston, jun., who read the Report of the Interim Committee, C. F. Tagart, Biss, Steer, M. Sangster, Nettlefold, R. Dunn, R. Mitchell, Anderson, Joseph Preston, N. Ainger, jun., and Rev. Dr. Harrison. Heartily we wish success to this very important movement. The Committee of the British and Foreign Unitarian Association approve of the formation of this new Society. In truth it is an essential auxiliary to the furtherance of the objects of the Association. That Committee have abstained from devoting its funds to London objects, and its vast population are ignorant of its existence, as well as of the principles it advocates. The London District Society, directing its attention to this field of labour, cannot fail, by continuous persevering effort, of effecting extensive and lasting good.

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